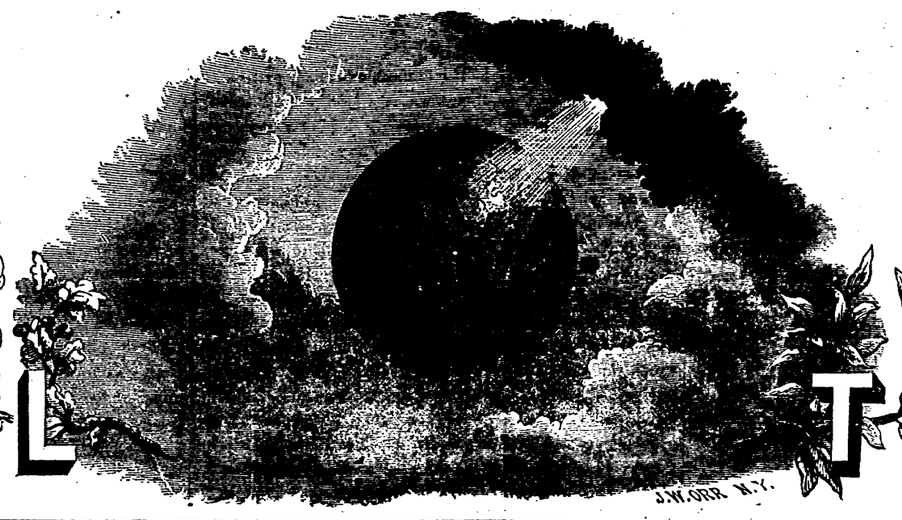
SPIRITUAL TELEGRAPH



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

NARRATIVE OF SPIRITUAL EXPERIENCE.

BIGELOW'S MILLS, IND., *Feb. 25th*, 1855.

MESSRS. PARTRIDGE AND BRITTAN:

The following facts were related to me by a sister of the person who is the subject of the succeeding narrative. I have known her several years, and as she is not at all posted up on the phenomena of modern Spiritualism, she could hardly have forged the tale.

Andrew Harris, a colored man, was born about the commencement of the last war with Great Britain. He was considered rather foolish; but some of his foolishness confounded the people of his time. When quite young, he affirmed he could see Spirits and talk with them. He would sometimes leave his sports to converse with those who were known to be dead, and returning would tell what they had said to him. But his older brothers called him a fool, and frequently threatened to cuff him over, unless he "held his tongue."

For a number of years Andrew resided in Perry, Marion County, Indiana. The country at that time was quite new, and no minister of the Gospel had ever ventured in those parts to hold meetings. As Andrew was walking with his father through the corn-field, he jumped suddenly upon a hillock and exclaimed, with great emphasis: "Oh, how I wish I was a preacher!" "*You*, a preacher!" said his father, with a laugh. A few nights after this he went to bed without his supper, and about midnight got up and came down stairs (as his mother supposed for a "piece"). The next morning he was not to be found, and his room-mate said that Andrew told him the Spirits were going to learn him to preach, and he must go and see them. As he did not return for his meals, search was made, the neighborhood was aroused, but for three days no trace of him could be found. His mother was almost frantic. About noon of the third day he was seen standing directly in front of the door. They all exclaimed, "Where in the world have you been to?" "I don't know; give me some water—I am very thirsty!" The water was handed him, when he said, "Uncle Mark, won't you read the Sermon on the Mount?" After it was read, he asserted that he could read it just as well as his uncle (although he had *never learned a letter before*), and taking the Bible he read the chapter, *and from that moment could read and write*. When asked how he learned so quickly, he replied that a white Spirit taught him.

Repeated efforts had been made to teach him the alphabet, but without success, and it was given up as a bad job. Yet the Spirits accomplished a much greater work in *three days*. For several days after this he had what is commonly called the "jerks." Elder Hargraves came into the settlement not long after and held a protracted meeting. Andrew was his first convert, after whom followed some sixty others. (The elder here spoken of, my informant says, was the father of Elder Hargraves who was presiding elder a few years since.)

After this conversion Andrew preached occasionally during the remainder of his life. He seems to have had the gift of prophecy in no small degree. A young man living in the neighborhood was about to be married. Andrew got up one morning and said to his mother, "Such an one will be killed at a raising; he will be a corpse on his wedding-day." "Don't say so," replied his mother, "I can't bear to hear you talk." The young man went to a log-raising, and as he was standing on the sleepers in the inside of the house, a log was thrown up, which, proving too short, fell in and fractured his skull. He lay cold in death when he was to have been a bridegroom.

Meeting a man who had been off upon a hunting excursion, he said to him, "Rufus, did you know your brother Gideon was dead?" "No." "The Spirits just told me that he died of the colic this morning, after being sick only about an hour." Rufus knew his brother to be a very rugged man, and calling the poor negro a fool, left for home; but what was his surprise to find his brother dead, having come to his end just as he said. No one could have informed Andrew of the fact but the Spirits.

Entering a tavern one Sunday on his return from meeting, he saw several young men partially intoxicated; he told the barkeeper that he had been to meeting. "Well, you had better go again," was the reply. "Oh," said Andrew, "you may drink off your liquor and sell out your stuff, but in two weeks you will be hauled off to the graveyard." "Get out of my house," was the reply. But when the two weeks came round, the man was buried.

Andrew's father was angry with one of his neighbors. Getting up one morning he told his father it would do no good to be mad any more, as Mr. —— was dead. "How do you know?" "I saw his Spirit last night." Word came in a short time that the negro was right.

One day his brother asked him how many wives he was going to have. "Five," was the reply; "you will abuse two of them and cause their sickness and death." "How many children?" "You *might* have one more than you will have, if you would behave." This all passed off as a very good joke with the brother, and he used frequently to laugh about his having five wives. His sister says: "My brother's fourth wife died last fall; through neglect on the part of her husband she caught cold and died in childbed." He compelled another to walk many miles through cold and mud, in the winter season, which produced a disease resulting in death; and all has been fulfilled to the letter excepting his getting a fifth wife, which he may have done, as she has not heard from him since last fall.

Andrew removed to Troy, Ohio, where he was married. My informant had not seen him for five years, during which time she was married, had taken several journeys, and passed through quite an eventful period. Andrew wrote her a letter telling her of the principal events in which she had been engaged; of the death of their aunt, and of a score of things which he could not know in the ordinary way. No one had written a word to him, and yet he seemed to know it all, and said the Spirit told him. He told his sister that they had been greatly distressed about her aunt's death, but, says he, "if you do not get off that farm you will be a great deal worse off in the spring." When spring came, *four of the family died very suddenly*, thus fullfilling his prediction.

My informant and her husband, without giving previous notice, went to Ohio to visit her brother. When she got to his house, her brother's wife (though she had never seen them) ran out and welcomed them, calling them by name, and said Andrew was off preaching, but would be there very shortly, that he *saw* them coming, and the Spirits said they would be there in so many days, and on *Sunday, at 12 o'clock*. Andrew told his hearers that he was going to see his sister when he got home, whom he had not seen in many years. After he came home he told them the circumstances of their journey. After which he gave a history of her husband's life (he was a gambler), revealing his very thoughts. Sometimes her husband would begin to tell some account of himself in order to deceive Andrew, but Andrew would stop him and say, "Now, you don't forget about that; it was so and so, and not as you say. My brother's Spirit told me so, and *my brother would'nt lie to me*." She was told that her husband would die in a few years; that she would run away, and on her journey would cross a large stream, on a narrow bridge, without a railing; that she would go in a one-horse wagon, drawn by a bald-faced, cream-colored horse; that she would marry again, and her second husband would be a boatman, of good disposition, and one inch and a half taller than he whom she now had.

Her husband died as predicted; and owing to some difficulties with her friends she concluded to run away; she employed a man to convey her; in their route she crossed the Kankaka river, and as she crossed the narrow bridge her brother's words flashed upon her mind. She said to the driver, "Let me get out and look at your horse's face." There indeed was the bald-faced, cream-colored horse, the wagon, the bridge without railing, the stream. For the fulfillment of the remainder of the prophecy she referred me to her second husband, who was sitting by. Contrary to her expectation from his general appearance, he had been a boatman on the Ohio, and is of the disposition predicated, and just one inch and a half taller than her former husband.

For want of space I have omitted many interesting facts. She informs me that the early settlers in Perry, Marion County, Indiana, can tell many stories of her brother which she does not remember, as she was considerably younger. Her husband informs me that it became a common saying, "I have often thought of what black Andy said."

The Spiritualist can see how admirably the manifestations of twenty-five years ago correspond with those occurring.

Yours, truly, SANFORD NILES.

WHISPERINGS FROM THE SPIRIT LAND.

Did you ever sit at evening's twilight, when all nature was hushed and still, and all seemed at peace with its Maker? Even man, so deeply dyed in sin, seems at such an hour filled with a holy, reverential awe that, as it were, lifts upward his soul to God. He forgets the busy turmoil of the day, and goes to his rest; but is it with one quiet thought akin to his Maker, or is it all confusion, and like the rough, troubled sea, without one calm, murmuring ripple to break the wild commotion? Oh! are there no misgivings, no sad relentings, as that busy soul seeks the quiet solitude and retirement which a night's repose may bring? Is there no little spark of divinity centered there, which is at that moment called into action, lighting up for the time being his whole existence, and creating new desires, new motives, and new acts of life? Tell me, while that soul on earth may be ever so hardened apparently to others, is there no silent moment that brings back in its deep stillness hurried memories of the past? Are there not quick glances hurriedly and in fond retrospection that, as it were, bring a whole lifetime, and center in one little moment all its acts, whether good or bad? Oh! is there not implanted there that which angels can, at a moment like this, water with holy and divine dews from Heaven.

Angels witness many a struggle within the hardened and rebellious heart, that draws forth from them tears of pity and love. They approach, and so gently twine around the erring heart at this moment their calm influence, that the earthly spirit is touched, and whispers, Oh, that my life were not one of sin, and folly, and striving against God! But despair comes, and the happy moment is fled. The spirit passes off into its deep, deep repose; and oh! the unquiet, and troubled, and heaving commotion through which it passes in its beguiled rest! Angels see, but can afford no relief; and again another morn is ushered into existence, and weary and sad the worn spirit pursues his toilsome labor. Another twilight steals o'er him; again repose is sought; other angels bend near, and he listens to new whisperings, and hears—what? He thinks he hears whisperings in the air. Why, Spirits haunt me! Can they be demons? No, those words which I heard were rather the words of peace and comfort. Hark! Methinks I hear it again—hark! No, 'tis not the wind—it seems like a voice I heard in my youthful days, calling me—chiding me for some past error and wrong committed. Hark! there is no one present; all is breathless silence, and yet those whisperings audible! How plain to my senses! Now hark, another strain! Oh, my Father, pity me; hast thou indeed sent a warning voice to turn me from my errors, and to point to me the right way that I may walk therein? Is that true which I hear? Are these voices from the Spirit-land, that come to tell me I am not lost—that there is still hope for a poor wretch who has sinned away his whole life? Didst thou, O God, send to me those sweet whisperings to give me courage? I hear an answer—"Yes." Can it be from the Spirit-land? "Yes." The voice says, "Thou canst now commence to learn the great and beautiful law which progression teaches; thy whole lifetime has been sinned away and God disowned; but even now angels come and bid thee follow them. Turn from thy sinful course, and we will show thee wherein thou canst walk and be happy." That's not for me; oh, no—I fear my case is hopeless. I look far back and see not one act of kindness and good will which has been performed by motives which should have prompted me, and I have been told from my youth up that the way of the transgressor is hard, and that many, oh, how many! sin away their day of grace. Surely, I must be one of that number, for it is now with me the eleventh hour.

But hark! hark! another whisper! and what does it say? "God loves thee still. He chides thee not, frail, erring mortal. And shall man dare to frown upon and crush on God's footstool that bright spark of holy love that has for so long a period lain dormant and been covered with darkness? Spirit, earth-born Spirit"—I hear—"arise; shake off thy shackles of sin, and arise. Stand on thy feet; open thy heart even at the eleventh hour, as thou art pleased to call it, and let angels come and minister to thee. They will convince thee that it is never too late, and even though thou mayest have been dyed with the deepest stains of shame and guilt, yet it is none too late to retrace thy steps and accept of the kind ministry that angels bring thee."

But is it indeed true what I hear? The answer comes—"Yes, and angels will help thee." How strange! Will they tell me why this has not been announced to me before? "Because thou wouldst not hear," they answer. But did I not hear weekly from the lips of those who are God's messengers in the flesh, that I was condemned to perdition, and shut out forever from the broad gaze of Heaven? Has not my character been pictured in vivid colors again and again, by those who do God's work on earth and preach to us his Gospel? What more can I expect from what they have told me, than that my future is sealed, and I can hope for no seat among that throng which now seems to come and breathe into my soul words of love, in the deep stillness of the night when all is hushed, and not a sound dares to break the quiet stillness?

But hark! another answer comes—strange how those visitants linger near one so sinful! I hear them very distinctly—such low breathings of melody! Can it be Spirit-music? 'Tis surely such. Oh, how sweet! how beautiful! Oh, I am not lost! I know there is hope, or the windows of heaven would not have been opened and those delicious strains come wafted so beautifully over my senses! They seem to melt my soul, and fill me with a holy awe. I'm calm as long as that music imparts such sweet tranquillity of feeling. Oh, it carries me away—away back to the scenes of my youth, when with my hands clasped, and on my bended knees, I was taught by that sainted mother to lift my little heart to God. She told me that he would send his angels to watch over and shield her child. 'Tis she I hear chanting that melody of praise, and bringing up to memory those sweet infantile years, when my spirit, pure and free, loved to lisp that little tune. She now with others chants. Hark! I hear—'tis the same! Oh, those lines, how precious they now seem! And she tells me that this night I am just starting on my heavenward course! What does she mean? That strain I have heard uplifts me, and she tells me I can not listen and then go back. 'Tis true, I seem all at once to have a desire to move upward, and the thirst for that which vitiates seems not so great. She says: "You can not stand alone; God will support you. Pray." But I have not prayed for years—have not dared to pray. She says I did pray just then; when I had that new desire I prayed. If that is prayer, with the feelings I now have awakened within me, methinks I shall pray much; for I certainly never felt so elevated, so calm, and composed, and so much inclined to pray under any earthly preaching as I now feel since listening to those whisperings from the Spirit-land. I'll not go back. I'll obey that voice and start now on my journey. They have chanted their last song to-night, and now leave me to my own inner reflections; and, O God! in pity hear and help me as I now start anew on my journey toward heaven. Even at this late hour, with all the infirmities of age upon me—with the hopes of a whole lifetime blasted and crushed, pity and forgive thy child. I am thy child, and dearly has thy love been o'ershadowed throughout my whole existence. Forgive the past, and help me that all along in the future I may keep my eye steadily fixed on thee, the author of all good, of all true joy, wisdom, and bliss. 'Tis not too late, and I come to thee now, praying to be disrobed of all sin, unholiness, and impurity of heart. So help me, great God, and I shall progress toward thee—the consummation of all goodness, purity, and love. I bid adieu to earth and all its wild contentions—all its inharmonious jargons, its tauntings, and reproaches; and I hear the sweet whisperings of the unseen visitants that this night come to lighten my path, and to bid me a joyful entrance into that new and living way which leadeth to untold harmony and love divine.

EDUCATION UNDER SPIRIT-INFLUENCE.

FRIEND S. B. BRITTAN:

There are two classes of minds with whom I come in contact in my journeyings. One, the cold, materialistic, selfish man, who *imagines* that he, in common with every one else, is acting entirely from motives of selfish or personal regard. If he perform a good act, it is from policy, in the hope that he may be rewarded therefor. He has no hopes, no realizations, beyond the present. This class of men not only exist among the world at large, but from recent and extended observation, I find large numbers in the ranks of the Spiritualists—men who have only established the fact, that they live after the death of this outward tabernacle. They have not yet learned to act *from principle*, but to act *for the reward*.

The other class of men are—I am sorry to say—few in numbers. They are all Spiritualists—let them belong to what sect they may—and act daily from a deep, innate principle of absolute right, and know no fear for the scoffs and jeers of people ignorant of such high motives. These men believe in and *feel* Spirit-influences; they pray that "Thy will, oh, heavenly Father, not mine, be done!" and become, to the extent of their *receptive capacity*, mediums for the outworkings of Divine laws. The more enlightened and purified they become, the more they feel the heavy weight of responsibility resting on them. The more the necessity of acting from pure, unalloyed motives. Seek they Spirit-intercourse? If they do, it is with the high purpose of attaining the great end and aim of their lives, namely, spiritual development, increase of soul-power. Spirit-influences, flowing down into them, give them new power to withstand the temptations continually besetting them, aid in expanding the spirit to such a degree as to render it more and more nearly perfected, more elevated, and a nearer approach to a God-like purity. To them the realities of Spirit-intercourse are grand truths, sublime perceptions of the Spirits of men and angels, which yield them far more enjoyment than material pleasures. With continuous aspirations and renewed endeavor they can not fail to rise higher and higher in the scale of manhood, until, either in the external or internal worlds, they *must* and *will* assume angelic forms.

That the above is true no rational Spiritualist doubts, and from this has flowed much that is deleterious to the progress of Spiritualism. An impression has gone abroad that if any one will become a "*medium*," he will need to make no further exertion for the obtaining of an education, that he will be entirely able to receive all knowledge through Spirit-influences. The first class of minds, already alluded to as existing among Spiritualists, seek mediums and await development, with desires for present enjoyment or for the furtherance of their education. They come unto the fountains of spiritual knowledge with the second class, or the men acting from pure motives, as men seek teachers. The one goes *to enjoy*, with the hope of learning. The other goes TO LEARN, knowing that he will enjoy. The first fixes his attention, and puts forth effort sufficient to enable him to satisfy his present ends, while the other uses his whole effort for concentration and the appropriation of what passes from the lips of his teacher, and it is from this kind of *effort*, this deep *desire*, that all his elevation and expansion proceeds. I believe it is an admitted truth that no man can or does learn without making an effort for the reception of knowledge. If it is so in obtaining a knowledge of material things, it is eminently more so in spiritual exercises.

That there is a species of education which can alone be received under spiritual influences, I do not doubt. All the emotional, the prompting forces within man, are quickened, enlarged, expanded by spiritual exercises; but there is a class of knowledge, accurate information, which schools and disciplines the spirit, that must be obtained from the contact of the spirit in the body with material things, and this is obtained by us while existing in what theologians not unjustly term the probationary state. The spirit or soul exercise, which quickens and expands with a desire to be good, pure, and holy, *must* be accompanied by mind-exercise, which renders the spirit *intelligent*. Ignorance forever precludes the possibility of acting from pure motives.

A knowledge of that portion of Divine law which is known as natural law must be obtained by a contact with and an observation of external things, before the man will be enabled to fully act out the golden rule, and "do unto others as we would be done unto." The two classes of knowledge must be conjoined before men can become perfected. In this sphere of our being, then, we can obtain the intelligence more readily than after passing from it, and we may also enjoy that interior communion with superior influences which crowns the perfected man. So that, when properly understood and exercised, Spirit-influences are of the first importance to the race. But when sought for the moment, and strict dependence is placed on that source of knowledge, it is detrimental to the best interests of men, because it takes them away from that dependence on themselves, and that outworking of their own powers through Divine aid which is so desirable to their perfection.

These are but a few crude suggestions, in the hope of seeing the subject fully discussed by some competent person.

Your friend, PHŒNIX THE YOUNGER.

DIVINE SOCIALISM AND POLITICAL SOCIALISM.

"Our evils are *social*, and not political."—*Owen.*

FRIEND AND BROTHER BRITTAN:

I address you by these titles because, like the writer, you are a fearless champion of the universal rights of man, and a defender of the soul-rejoicing spiritual dispensation against the attacks of ignorant bigotry on the one hand, and the cool, deliberate assaults of FALSEHOOD on the other. Go fearlessly on, brother, in your noble work. A false, heartless, and pernicious temporal and religious system is at length attacked from the right quarter—from the throne of Heaven itself Who, then, can doubt the issue? Time was when the disciples of progressive truth, right, and justice were compelled to oppose the hydra falsehood, bigotry, and moral-wrong, unaided save by the celestial love of truth glowing in the soul, and making powerful the tongue and pen; but now the very artillery of heaven is leveled against the old rotten citadel of corruption. Its loosened walls already creak and grate harshly, and its scowling defenders, struck with fear and trembling, cry, "Lord, what shall we do to be saved?" But Christ said eighteen hundred years since, "Not those who *cry*, Lord, Lord, shall enter the kingdom of heaven, but those who *do the will* of my Father."

In the SPIRITUAL TELEGRAPH, Vol. iii., No. 28, top of page 100, is an article headed—"Judge Edmonds in Boston." At the foot of that article occur these words: "He also *repudiated* the idea that Spiritualists, as such, hold to the doctrine of Socialism." Now the writer has no means of knowing the precise words employed by the Judge in his "repudiation;" how much truth or error he brought to bear upon that much abused system—abused, be it remarked, by the *same* stupid, benighted *conservatism* which deems it its prerogative to abuse, belie, distort, and slander Spiritualism and Spiritualists; but I would simply ask, Is SOCIALISM really so horrible in its nature and tendencies as to require to be so *emphatically* dealt with by the leading apostles of Spiritualism? or is this "repudiation" a mere passing obeisance to the old withered hag—PUBLIC PREJUDICE? What, I ask, is Socialism? Socialism is emphatically the very opposite of the present partial, conflictive, unjust, selfish, uncharitable temporal system. The present trading, trafficking, extortioning, overreaching system is nothing more nor less than a HUGE LEGAL SWINDLE. Look at it; is it not so? Is it not the aim, the study, the engrossing point of *thought* and *act* in *every* man, according to his peculiar vocation, to overreach or secure an advantage over his fellow, legally, or within the pale of the law? Yea. Is it any wonder, then, that we should find the world debased as it is? It is in its fairest aspects nothing more nor less than a low, groveling, sordid, ANIMALIZED system—a system the SPIRITUALIZED MAN will yet learn to utterly scorn. Observe the lower animals—the horse, the cow, the ox, the dog, the cat, the hog, and all the wild animals, day in and day out, they are groveling and hunting for food—for *gain*—each over his fellow. Was man—that being created in the image of his God—that wonderful creation, enshrining in *immortal soul*, designed for *no higher* purpose in this his earth-life? Yea, verily yea. The present warring, selfish system of society has been built up at the dictum of INSTINCT—of the *passion* which held dominion over the infancy of the race.

But rejoice; a change has come. The *spiritual man* will "REPUDIATE" institutions reared by gross *animal* INSTINCT. SOCIALISM is but an EFFECT inevitably succeeding an ample *cause*. That cause is *intellectualism*, and that the key to *Spiritualism*. Had man remained in the ignorance of the dark ages, *Socialism* had never been born; but "there was light," and man claimed his rightful inheritance

Glancing at the article above referred to, I find that the Judge declared that "one of the fundamental principles of their faith was obedience to the command of Christ, and in the pure and holy sense in which he gave it—'Love one another.'" Speaking, as he did here, for the Spiritualists *as a body*, the Judge declared a truth; but the writer would ask him, in all candor and earnestness, how can men "love one another" while their *interests* are *divided*, as they are in this system of society? Does he not see every day—every hour (and who does not?)—that man is sundered from man from the moment their *interests* are discovered to clash? Anger between man and man is but an *effect* inevitably following a CAUSE—*division of interest*, the principle on which our present social system is based; and without a change of that system—a removal of the CAUSE of anger—man can not love his fellow-man; and unless Spiritualists adopt the principles the Judge has thought proper to "repudiate," Spiritualism will prove as barren of any *practical* good to mankind as all the motley theologies which have been *tried* and found wanting.

As to the *popular* character or reputation of Socialism, the Judge, and every Spiritualist, *ought to know* by this time that *purity* itself can be begrimed and distorted by the machinations of a foul, sinister, and corrupt pulpit and press. *Such* is the position of Socialism at this moment. A pure and holy system is begrimed and rendered black as night by the miscreant energies of a lying and debased press and pulpit. From both of these quarters has it been charged with being an *agrarian* system—with desiring to take by force and divide equally the property of others. It is enough to say that this is a *false* charge. The Red Republicans of France adopted this agrarian system, and they were *called* by a false, deceitful *press*, "Socialists." But was the "divine"—the *real*—Socialists to be charged with their crimes, *because a false* and unprincipled press, set on by the alarmed monopolists of Europe, dubbed these desperadoes "Socialists?" Suppose a sect of religious fanatics were to spring up in this country like the Thomites of Canterbury, England, who claimed all property as belonging to God, and were prepared to sacrifice the life of all who should oppose them. Suppose such a sect were to arise here, and a *pandering press* should call them *Spiritualists*, and then fasten all *their* crimes and misdeeds on *Spiritualism;* and that there *are those* in control of the press in this country who do not scruple to do this, we can see by what they have and are now doing. Would not this be unjust and cruel in the extreme? Yet they *have* played this game on *Socialism*, and hence its present reputation in the public mind and estimation. But men of candor and intelligence, of progressive aspirations, should be above this ignorant and unjust prejudice. They should judge it by its intrinsic *merits*, and not by the character it has unjustly received from the slanderous lips of its enemy.

Agrarianism, as held by the Red Republicans, we call "*Political* Socialism;" but that Socialism espoused by the writer is called "*Divine* Socialism." And why is it called divine? Because any thing to be divine must be friendly to the principles of truth, justice, mercy, charity, and humanity. Such was, and is, *Divine Socialism*—such was the original idea on which it was founded. It professes, unreservedly, to have no hope for *present society*, because it knows it to be founded upon *false fundamental principles*, and hence can result in nothing but error, with all its natural fruits, misery, poverty, and discontent. It holds that all efforts at *reform* in the present system will prove abortive and of non-effect—a mere waste of time, talent, and energy. It therefore proposes to build up an entirely *new* system, away and *apart* from old society—a system of *united industry* and *interests*, and thus to remove the *cause* of division of feeling between man and man, so that the Saviour's injunction—"Love one another" can, for the first time in the history of the race, be complied with.

For humanity, JAMES NIXON.

POTOSI, WISCONSIN.

SKEPTIC TAKEN BY STORM.

PHILADELPHIA, *March* 12, 1855.

MR. EDITOR—A young friend of mine who recently joined the same Christian body to which I belong, being yet warm with spiritual zeal and fervor, and having a high regard for my Christian safety, anxiously dissuaded me from pursuing the subject of Spiritualism any further, saying that it would certainly lead me astray, etc.

A few days ago he was at our place of business, when our conversation turned again on this subject, and, as at other times, he opposed the doctrine, a thought struck me that I should request him to lay his hand with mine on a stool that stood near by, thinking that perhaps we might be able to move the stool; for I had often heard that it can be done, though never saw it done myself.

We had our hands on the stool about eight minutes, when his left hand (the one on the stool) became violently agitated. He tore it from the stool, when the influence passed into the right arm and began to beat the stool about the room with great vehemence. I then threw a pencil with paper on the table, when the hand was immediately made to grasp it and write the following lines:

"Why doubt? Why not believe St. Paul when he says, 'Prove every thing? Doubt nothing. God is true, the Bible is true, and Spirits teach you truth—why not hear them?"

This he wrote while he was holding a controversy with an old brother of a sister church, who, by the way, stepped in while the influence was on him. After having written some two sheets, the influence left him; and let me tell you that a snow-storm in July could not have surprised him more.

But a day ago I had another sitting with this young man, when we had most convincing proofs of the presence of our departed friends. But I dare not trouble you with too long a communication; I therefore pass them by for this time. The Spirits handled him much easier this time than before, and I think he is rapidly developing to be a good Spirit-medium. He is a young man of strong mind and firm decision, so that he may be a very useful instrument to dispel the gross darkness that everywhere surrounds us.

Now what will my church-going brethren say to this? Here is a young man whose reputation as an honest man can not be affected, who never entertained a thought of being made an unwilling instrument for Spirit-writing, yet he was so. I would say to them, Oh, will you not examine for yourselves? Prove all things, hold fast to that which is good; drink deep at the fountain of truth; it will refresh and cheer your drooping spirits, and the sun of glory will beam upon your head as you advance in the path of progress.

Yours, in search of truth, JOHN A. HOOVER.

SPIRITUALISM IN WILMINGTON, N. C.

WILMINGTON, N. C., *March* 5, '55.

MESSRS. PARTRIDGE & BRITTAN:

Dear Sirs—I take the liberty to acknowledge the presence of Spiritualism in this vicinity. It has not as yet prevailed to much extent, but progression is beginning to be the order, and mediums are becoming more developed. This place is favored with a circle of black people, who are pure-minded persons and seekers after truth, and receive communications of an elevated charater, some of which are from Swedenborg. There have been no lectures here on Spiritualism. A lecturer or lecturers upon the subject would be liberally and gratefully received by many of the most intelligent and respectable people of this community. Likewise a well-developed medium would meet with a cordial reception. Here is a promising field for a good speaking and healing medium, and I have no doubt that a glorious harvest would be the result of their labors. Yours, respectfully, N. E. KEYES.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 24, 1855.

THE A PRIORI ARGUMENT.

One of the first and most formidable obstacles with which the propagator of the truths of the new spiritual dispensation meets, is the prevailing disposition among mankind to assume as already settled the *negative* of the doctrine he offers for their acceptance—to assume as a *fixed impossibility* that any sensible intercourse between mortals and ultra-mundane intelligences can possibly occur. The assumers of this position, as a matter of course, do not hesitate to characterize all claims of others to enjoy intercourse with Spirits as either idle superstitions or willful and wicked attempts to impose upon the credulity of mankind. At the first mention of the spiritual theory, we are told by these persons that it is all humbug, superstition, folly—a fantasy so weak and silly, that it deserves not a moment's attention from rational minds. They have not examined it, it is true, and they do not care to examine it, for (in their judgment) it is so transparently absurd and false as not to deserve a serious thought.

We have no specific remarks to offer now respecting the modesty and true rationality of those who claim the ability to judge of this cause while closing their eyes and ears to all the facts upon which it professes to stand; but, for once, we will consent to waive all citations of positive proofs, and meet this class of disbelievers upon their own grounds. It is easy to see that these grounds, even when viewed in their most favorable light, are altogether *à priori*. Their conclusion is drawn from the absence of evidence appealing to their own perceptive powers, which, in too many cases, are almost entirely circumscribed within the sphere of the five senses, and which they are seldom very willing to use as channels for the reception of the facts upon which the spiritual hypothesis is based. *They* have never *felt*, *tasted*, *seen*, *heard*, or *smelled* a Spirit, and hence they can not conceive the possibility of such manifesting its presence to man in this world, especially at *this age* of the world, even though they may be prepared by tradition and educational training to admit that Spirits do exist in some inexplicable mode of being, and that they manifested their existence to men at some *previous* age.

But a glance at the real bearings of the *à priori* argument on this question may possibly afford grounds for a different conclusion. Meeting the exigencies of those intellects who assume the impossibility of a *future existence* of the soul, because the fact has not been exemplified to their senses, we might boldly appeal to the analogies of universal existence and progression. Philosophical observation reveals the fact, that the great stream of creative development, traceable to the lowest conditions of chaotic existence, has flown progressively onward, by discrete degrees, through the consecutive realms of mineral forms, vegetable forms, and animal creations, until it finally flows into the form and constitution of the human world. Each one of these successive stages of its onward flowing has been *more important* than the previous one, and more distinctly and *emphatically prophetic* of future and still *higher* stages, until the *human* world appeared. We ask, then, is it reasonable to suppose that after this stream has had an uninterrupted flow, from the foundation of the universe through all the subsequent stages of the creative work, widening, deepening, and gaining a more powerful impetus at each stage, it stops abruptly, as it were, against a solid wall bounding the earthly life of man, and there suddenly evaporates and becomes a nonentity? Suppose that before the first vegetable form appeared upon the earth, some form in the mineral kingdom had been endued with intelligence, might it not have as rationally argued that no degree of creation above *it* could ever supervene, as some men now argue that there can be no degree of sentient existence superior to the *earthly* state of man? And might not vegetables and animals respectively have argued in a similar way in regard to any supposed degrees of existence above them? The fact is, if the law of progressive development (under divine impulsion, of course) has made a million of ascensions, from first to last, then by the simple rule of combination it may be mathematically demonstrated that there are millions of billions—almost an infinite number—of chances to one, that it will not be abruptly arrested upon the present earthly plane of man, but that it will flow on to degrees of intellect, love, and purity still beyond, especially as aspirations for the still higher are incomparably stronger in the *human* world than they have been in any previous and inferior degrees of being.

We shall not now elaborate the argument to prove that this *infinitely probable* degree of intelligent existence superior to man in his earthy state is identically man himself ascended to a higher and spiritual plane. There will be little inclination among truly philosophical minds to adopt more than one hypothesis on that subject. It may be well, however, to suggest to the reader that man, in his *present* state, is an epitome of the whole universe, and that the degree of *finite* existence above him can really involve no more elements than he possesses in a lower degree in *this* world. Besides, man, unlike all *inferior* orders of creation, is a *progressive* being, and there is therefore no necessity of a *separate* creation of an order of beings superior to himself, since he is capable of becoming, by progression, what they are, however exalted. But, waiving all questions of this kind, let us now inquire for the *à priori* probabilities or improbabilities of some direct and sensible *connection and intercommunication* between man in this world and the ulterior degree of intelligence to which the foregoing considerations point us.

Let it be observed, then, that the All of created existence, including the natural and spiritual universes, with all their component forms and organisms, constitutes one grand unitary Whole. It is self-evident, therefore, that all the *parts* and *developments*, great and small, visible and invisible, of this universal Oneness must be *connected* by reciprocal relations, in a manner analogous to that in which the bones, muscles, cellular and vascular tissues, infinitesimal particles, imponderable nerve-essence, and even the soul-essence of the human being, are connected with each other.

It is equally obvious that all the internal *forces and movements* of this Great Organism—all the operations of creation, progression, affection, and intellectation, from the first motive impulse of the Divine Spirit upon primordial matter to the final ingathering of all the fruits of the Divine efforts in the highest of the celestial heavens, form also a unity with reciprocating, sympathizing, and intercommunicating parts—the connection of operations, from lowest material to highest spiritual, being as intimate as the successive links of a chain.

We have, indeed, the *sensible* as well as *logical* demonstration that this reciprocal connection and sympathetic interaction does exist between the forms of being on the human plane and those immediately below it—indeed, between all forms in the material universe. Admitting, then, that there is a degree of existence ulterior to man in his earthly state—in other words, that there is a spiritual world—we must necessarily suppose, according to universal analogies, that it is intimately and inseparably connected with this world, and that the two worlds, in whole and in their specific parts, forms, principles, and *inhabitants*, act and react upon, or communicate with, each other as decisively as do any other two connected degrees of creation whatsoever. A conclusion the opposite of this would be opposed to the universal analogies of existence, and would destroy the harmony of the whole Divine plan.

Our work, then, is done. We have shown that the *à priori* argument, so far from being opposed to the doctrine of spiritual intercourse in some form, is decidedly, unequivocally, and powerfully in favor of it. This consideration, we think, should so far predispose every intelligent mind toward the doctrine of spiritual intercourse, as to consider its demonstrative facts among the most natural and reasonably-to-be-expected occurrences in the world. F.

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, *March* 19, 1855.

DEAR PARTRIDGE:

I commenced my course of lectures in the elegant Hall in Sansom Street on Saturday evening last. The night was dark and unfavorable, the atmosphere being loaded with aqueous vapors; but an audience of several hundred persons assembled, and all seemed to listen with intense interest while your humble servant was presenting his illustrations of the Gospel of To-day.

On Sunday morning the writer attended the Conference of the "Harmonial Association," which holds its weekly sessions at the same place. There were not less than five hundred persons present. Mr. Rehn, who is already well known to the readers of the TELEGRAPH, is at present the chief officer of the Association, over whose deliberations he presides with equal dignity and courtesy. The exercises were commenced by singing an ode, after which several speakers successively occupied the rostrum, each for some twenty minutes. Prof. Hare was the last speaker. His remarks had a specific reference to a recent lecture against Spiritualism, delivered in this city by a Catholic clergyman, wherein Protestantism, Infidelity, and Spiritualism were said to be children of the devil, born since the Reformation, and now rapidly multiplying by an unlimited power of infernal procreation. The great chemist put the priest and his dogmas into the crucible; the latter were consumed, but the Doctor's humanity suffered the priest to escape with slight scorching.

Last evening the weather was still unpropitious, but my audience was large. The interest in the investigation of spiritual subjects is increasing among the best people in this community.

I am stopping at the residence of Dr. Henry T. Child and his estimable lady, by whom I am most kindly entertained.

Thine truly, S. B. BRITTAN.

IMPRESSIONS AND CONDITION OF SPIRITS.

On the 18th of last November, while Thomas L. Harris was in the company of several friends at the residence of Dr. Henry T. Child, 104 Arch Street, Philadelphia, he was profoundly entranced by an unknown Spirit, and spoke as follows respecting the sensational impressions and ideas of Spirits in the other world:

When a man enters into the Spirit-world the first sensation which generally affects him is one of extreme pleasure; a consciousness of a new birth, the conditions of which, however, he has yet to realize. The second thing that generally affects him is a conviction that the spiritual world is material; it appears as material as does the natural world; he is conscious that every sense exists—hearing, seeing, feeling, smelling, tasting. He sees firm ground on which he steps, solid objects about him, trees, mountains, and rivers—what is called by artists "still life." In the third place, he generally appears to himself (though there are exceptions to this rule) to have materially improved his condition; he has a better body, better senses, the air is sweeter, more elastic, stimulative, refreshing. Enjoyments are more refined and intense, while all the sensations are more exquisite.

After a Spirit has attained to this knowledge it begins to desire to exchange its passive for an active condition, and then for the first time it discovers the existence of new conditions of which it had had no knowledge in the natural sphere; and first, it discovers that it has this power to narrow down or immensely expand the visible firmament which appears above it, or, in other words, to dilate or to contract its vision, making its firmament, which is the boundary of its vision, as small as a room, or as a universe in magnitude.

Spirits shut themselves in from the objective scenery about them in this manner, and many inclose themselves within narrow boundaries, seeing nothing beyond the space to which they have circumscribed their vision; and herein is perceived the first grand distinction between the natural and spiritual states; because to man in the body the horizon and the firmament are fixed and definite, their distance and magnitude being limited, but to Spirits they are indefinite and capable of contraction and expansion. The man of vast thought and trained intellect exercised upon principles, and of a correspondingly exalted moral nature expands the cerebral visual organ, and sees with a vision that takes in universes, while, on the other hand, the narrow and belittled mind—belittled through theological superstition, creeds, moral depravity and inhumanity to his fellows—owing to the condition of the same organ, appears to be within a very limited space; rolling clouds obscure that narrow firmament, and these existing in his own thought, and operating distinctly upon the lenses of the mind, produce these external appearances of clouds and darkness. He peoples that limited sky which is above him with monstrous images, horribly satanic, strange anomalous phenomena, corresponding to the extinct Saurean species of serpents, Saurberian monsters, many-headed combinations of the serpent and man, with other frightful forms which it is not wise to allude to. He imagines these to exist, and they are as apparent to him as if they did exist in reality. They are, however, subjective, resulting from his own fantasies and illusions. These creations of a disordered fancy are impressed upon this lensic organ, and thus appear to have an external existence and movement. Being unable frequently to discriminate between the subjective and the objective, he believes these appearances to be actually satanic or demoniacal forces and beings, so monstrous that they appear capable of swallowing up myriads of Spirits like himself. Such Spirits, could they fully communicate through impressible mediums, would tell you that they had seen *hell*, and that devils, more monstrous than the wildest and most perverted human imagination ever conceived of, had existence in the spiritual world. Caravans of these creatures exist in the perverted fancies of sectarian Spirits, and the wild spectral illusions that haunt the diseased minds of the victims of so-called revivals, are often produced by the influence of Spirits of this kind.

On the other hand, the most magnificent and sublime appearances are presented in the mental firmaments which surround and expand above the visions of mentally illuminated, balanced, and morally purified Spirits, and through the same process the ideas which exist in the soul appear dramatized in changeful tableaux upon the great hemisphere of heaven whereby their sphere of spiritual organization is encompassed.

Another truth follows this: in the inmost of every human spirit exists a likeness of its *counterpart*, and when elevated and harmonious Spirits have been sufficiently separated from their earthly condition, and after the intellectual firmament about them has become glorified with divine ideas, projected into visibility through the method previously described, then the image or likeness of the counterpart is projected in like manner, and appears like a Divine Being enthroned in that supernal dome which the spirit perceives with wonder, admiration, and reverence.

There is a new wonder: Spirits learn soon to discriminate, and are instructed that their objective heaven is the counterpart of their subjective moral and intellectual state. It is easy for the calm, balanced nature to exercise the discriminating faculty. On the other hand, dark and bewildered Spirits, fettered by the manacles of their superstition, and, above all, by the slavery of their vices, refuse to discriminate; some even hold it a matter of religious pride to believe in the genuineness of the objective demoniacal appearances which they perceive; for they say that *heaven is for the few*, and, accordingly, it should be a small place like that in which they live, but that *hell is for the many*, and therefore it should appear as an immense region of clouds and darkness about *their heavens*. The philosophy of this statement will appear to the discriminative intellect as grounded in the nature and constitution of the mind.

DISCUSSION AT CLEVELAND.

There has recently been an oral discussion—which was continued for several evenings—at Cleveland, Ohio, upon the questions,

1. Do Spirits of departed human beings still hold intelligent and sensible intercourse with men on earth?
2. Can the so-called spiritual phenomena be satisfactorily accounted for without admitting the agency of Spirits?
3. Are the spiritual phenomena productive of more good than evil?

The disputants were Professor Mahan, of Oberlin College, who opposed the spiritual theory, and I. Rehn, of Philadelphia, and J. Tiffany and J. M. Sterling, of Cleveland, who affirmed it. From the reports of the proceedings of five evenings, which we find in the Cleveland *Plaindealer* of February 28th, we judge that the discussion was conducted with eminent ability and a generally calm and courteous spirit on both sides, drawing large and intelligent audiences.

Professor Mahan fully admitted the reality of the alleged phenomena which have been attributed to spiritual agency, but endeavored to account for them upon the basis of mundane causes, relying for his solution of the mysteries mostly upon the powers and phenomena of the odic principle of Reichenbach, or of animal magnetism, with which he supposed the former principle was identical. He asserted that many phenomena had been produced by the operation of the odic force and animal magnetism which were precisely analogous to those which Spiritualists attribute to the agency of beings of the other world, and he hence argued that the spiritual theory in explanation of any of these facts was unnecessary and unphilosophical. For example, a gentleman had told him that he was once put in communication with a young girl—a magnetic subject—over whom he possessed a strong power of attraction, and that, in placing his hands over her, he raised her off her feet. Frederica Hoff (the Seeress of Prevorst), he said, had the power of producing raps in places distant from herself by a mere mental direction of the odic force; and in the presence of Angelique Cotton there were strange movements of light bodies, without visible contact, as owing to a similar cause. These were the principal facts upon which he based his theory of all the phenomena of explosive sounds, movements of tables, etc., which have been attributed to Spirits; and the fact that magnetic subjects often sympathetically receive the thoughts and emotions of persons in their presence, and are sometimes influenced by them to vocal utterances and various muscular movements, was thought by him to sufficiently account for every display of intelligence through, or in the presence of, the so-called mediums, which had been unnecessarily attributed to Spirits, *ab extra*. By way of fortifying this position, he cited many alleged spiritual communications to prove that the degree of intelligence which they displayed did not rise above that of the medium, or of the circle present; but these were of that class of communications which Spiritualists acknowledge to be of a low order.

The opposite party urged such facts in the alleged spiritual development as Professor M.'s theory failed to account for (of which they could, of course, produce almost any number), such as mediums speaking in languages with which they were totally unacquainted, solving, without conscious mental effort, mathematical problems which altogether transcended their normal mental capacities, correctly describing the circumstances and particulars of distant occurrences (or having the same described through them by rappings), when those occurrences could not have been even conjectured by themselves or any one present with them, etc., etc. They admitted that there were some false and ridiculous things that had been developed in connection with the manifestations—as false and ridiculous as the Professor could possibly represent them—but they, with Spiritualists in general, had deliberately made up their minds in favor of Spiritualism in *full view* of these facts, and their being reminded of them now by the Professor could have no possible influence in altering their convictions. Ridiculous and false things may, of course, be foisted upon, or may by ignorant and misguided persons be innocently connected with, the external manifestation of almost *any* truth, but does the truth itself therefore become any less a truth?

As a specimen of the facts introduced by the affirmers of Spiritualism, and unexplained by the theory of Prof. M., we give the following, which was offered by Mr. Rehn:

"Now I wish," said he, "to present to your consideration another important fact which came under my own observation, and the truth of which I can vouch for. A lady with whom I became acquainted—Mrs. Thompson, of Philadelphia—being one day in New York, a Spirit came to her—as they came daily and almost hourly—and said, 'I wish you to take the Harlem railroad cars this afternoon.' 'Well,' said she, 'what shall I do that for?' 'No matter,' answered the Spirit, 'do as I direct you, and it will be right.' She was in a strange place, knew nothing about any other street but Broadway, and did not even know where the railroad was, but in obedience to the direction she went to the station and got upon the cars. A short time after she had started, the Spirit told her that some six or seven miles distant there was a place at which she must stop, where she would receive farther directions. At some seven miles from the city the cars stopped at a station, and she was directed to leave them. This was also a strange place to her. She then inquired, 'What shall I do now?' The Spirit directed her to go along a certain street, and following that direction for a square or two, the Spirit then pointed out a house, giving the number of the house and the names of its residents. She went to the door and asked if such a person lived there, and was answered in the affirmative. She then asked if she could see the lady of the house (whose name I have forgotten), and was answered that she could not, as she was sick. When the door was opened the Spirit took possession of her and spoke through her to the husband of the lady. She insisted so strongly upon seeing her, that a lady who was in the house told her she would go up and ask the two physicians, who were momentarily expecting her death, if she could be admitted. Having given their consent, she went up where the lady was lying and commenced making involuntary manipulations upon her. In fifteen or twenty minutes that lady was so far restored that the danger was over. She attended her for an hour or two, gave the necessary directions for the future, *and that lady recovered.*"

From what we have read of this discussion, as reported in the *Plaindealer*, we are satisfied that the truth has not suffered by its means.

DEPARTURE OF MRS. HAYDEN AND MISS JAY.

The friends of Mrs. W. R. HAYDEN propose to hold a meeting, previous to her approaching departure for Europe with Miss EMMA F. JAY, in testimony of their high esteem of her many amiable qualities, and of the value of her services as medium for communication with the Spirit-world. Prof. Brittan,* of New York, Miss Jay, and others have volunteered to speak on the occasion; as also have Miss Jay, and the Wheeler Family, vocalists, to furnsh appropriate music. The meeting will be one of interest to all interested in the spiritual phenomena. It will be held in the MEINAON (Tremont Temple, Boston) on Tuesday evening, March 27, at half past seven o'clock. Admission 25 cents; the proceeds, if any, to be presented to Mrs. H.

The following is the committee of arrangements: Allen Putnam, Esq., of Roxbury; Luther Parks, A. E. Newton, Phineas E. Gay, M. T. Dole, of Boston; C. P. Harding, W. K. Lewis, of Roxbury; and Jonathan Buffum, of Lynn.

* In the absence of Mr. Brittan, his editorial representative would venture to suggest that our Boston friends must be mistaken as to his promise to be with them on next Tuesday evening, as a notice may be found in another place that he will be in Troy the same evening.

PROF. POWERS' CALENDAR AMD LUNARIUM.

We have been shown the new Calendar and Lunarium, by Prof. Powers, and must say it is emphatically *multum in parvo*. It furnishes a complete almanac from the commencement of the Christian era down through the twentieth century, which is certainly long enough for all practical purposes, so far as the living generation is concerned. It also indicates the rising and setting of the sun, the changes of the moon, and the solar and lunar eclipses, etc. It is so simple in its structure that any person of ordinary intelligence can learn to use it with facility in a few minutes. Our attention has been called to nothing of the kind that is at once so simple and so comprehensive. Both the utilitarian and the connoisseur will avail themselves of this beautiful and useful instrument. The price is only one dollar, and the article is well worth the price. It can be obtained of Pease & Co., Oriskany Falls, Oneida County, New York, and of their agents throughout the country.

'RECORDS OF SPIRIT COMMUNION."

In a recent letter from our reverend friend and brother, J. B. Ferguson, of Nashville, Tenn., we are gently reminded of our neglect to notice his late publication, bearing the above title, and a copy of which was forwarded to our office. We can assure our brother that there has been no intentional neglect in this matter, but that soon after the book was received, it "mysteriously disappeared" from our desk, being *spirited* away probably by some light-fingered literary forager, whose conscientious scruples do not exactly run in the way of returning borrowed property, especially when the same is borrowed without the knowledge or consent of its owner. However, the book may turn up yet, and then it shall receive due notice. As nearly as we can recollect, it was a pamphlet-covered volume of some 200 pages, consisting mainly of communications from various Spirits on a variety of subjects, and given on different occasions. Mr. F. intimates that he has more communications from elevated Spirit-sources, which he proposes to lay before the public hereafter.

Our friend Miltenberger, of St. Louis, in a recent letter informs us that Mr. Ferguson's book is much liked there, and that the clergy are reading it.

☞ The Editor of this paper will commence a course of lectures in the city of Troy on Tuesday evening of next week, at such place as the friends in that city may select.

SPIRITUALISM AT THE BROOKLYN INSTITUTE.—Rev. Uriah Clark will lecture at the Institute, Wednesday evening, March 21st, commencing at half-past seven o'clock. Subject: The testimony of dying sages, martyrs, and saints in favor of Spiritualism.

☞ A. J. DAVIS will lecture in the Brooklyn Institute, corner of Washington and Concord streets, next Sunday afternoon, at three o'clock. Until the first of May, Mr. Davis may be addressed care of William Green, Jr., No. 23 John-street, New York.

SPIRITUAL INVESTIGATIONS IN PAWTUCKET, R. I.—From a letter from Miss A. E. H., of Pawtucket, R. I., we learn that spiritual inquiries and manifestations have recently assumed a new and decided phase in that town. Until quite recently there have been but two or three Spiritualists there who were willing to show themselves as such, and but one medium (Mrs. Godfrey) through whom any demonstrations from the invisibles could occur. Within the last year the medium powers of this lady have been more fully developed, and quite recently the demonstrations through her have become so striking as to cause her house to be thronged, night and day, by anxious inquirers. Other mediums are at the same time being developed, and Spiritualism is becoming one of the most exciting topics of town-talk. A skeptic in one instance suggested that the table-tippings would probably cease if a pane of window-glass (a non-conductor of electricity) were placed under the hand of the medium. The experiment was accordingly tried; but as if in contempt of the pains (panes) which the man had taken to prove them humbugs, the Spirits proceeded forthwith to wring off two of the legs of the table.

NEW YORK CONFERENCE OF SPIRITUALISTS.

SESSION OF FEB. 27, 1855.

Mr. HEUERTLY said, in a colloquy held through Mr. Conklin with some invisible intelligences, that he supposed to be spiritual, they, the said invisibles, regretted the want of means through which those who did not feel able to spare the money could have an opportunity of investigating the subject in common with their brethren who were more highly favored with this world's goods, and urged upon Mr. Conklin the duty and propriety of devoting a part of each day to a *free circle*. Mr. Conklin, in reply to this suggestion, said he thought it rather strange they should urge this course upon him, as he presumed they were well aware he was poor enough, his daily receipts barely covering the necessary expenses of his family. They said they knew that very well, reminded him of former advice and aid, and finally proposed, by way of securing their benevolent purpose without pecuniary detriment to himself, that he should keep a daily record of the manifestations, etc., occurring at his circles, hand them to himself (Mr. Heuertly), and let him prepare them for publication in monthly numbers, entitled "The Public Circle," at one dollar a year to subscribers, including the expense of delivery, or six and one quarter cents for a single number, the net proceeds of which to be devoted to the establishment of said *free circle*.

Mr. PARTRIDGE thought it might be productive of good; they had often called for facts through the TELEGRAPH, but they had found more philosophers than narrators of facts. He thought the facts were more needed than philosophy; if he could get the facts before the people, he would trust them to make the philosophy. Philosophy, he said, is the relation between two or more facts: and when people philosophize upon Spiritualism (it being comparatively new), he thought the facts upon which their philosophy is based should *always* be stated, that the reader may have the means of judging of its probable truth. If this publication is made the means of spreading the naked facts in Spiritualism before the world, he should give it a hearty God-speed. But he feared the price was too low, and unless Spiritualists generally through the country interested themselves to give it a wide circulation, it would not afford support to the medium to enable him to devote his mediatorial powers to the public free.

The object seemed to meet with general approbation, and from fifty to sixty subscribers were obtained immediately.

A GENTLEMAN asked if any one present had ever seen a table or other ponderable body moved without being touched by the medium or other persons in the circle? This question was answered affirmatively by several gentleman, who stated many facts of the kind in their own experience.

Mr. ODELL, in giving his testimony upon this point, detailed briefly the history of his own conversion to Spiritualism. He says with all his experience he finds need of care. We should go slow and sure. Much that may be received on superficial examination as spiritual, will be rejected on careful analysis. The subject is of vast importance to him, more so, perhaps, than many who know him would think. He is genial in his nature, fond of life and social intercourse, and might be supposed naturally to have but little regard for a subject of this kind. But he was brought up a strict Calvinist, and tried for a long time to subsist on the glowing beauties of that faith, though it smacked too strongly of brimstone to commend itself to his more mature judgment, and when he could no longer receive its dogmas he excommunicated himself. After remaining in the state of nothingarianism for many years, he was walking up Broadway one day when his attention was arrested by a triangular transparency, on which he saw the ominous-looking characters—Spiritual Manifestations. He ventured in, but said nothing. The subject excited his curiosity somewhat, and he asked himself the question: "If, as the Bible assures us, Spirits did once commune with mortals, why may they not do so now?" Not being able to see any thing to the contrary, supposing them ever to have done it, he went again, found a Dutch Reformed minister investigating the subject, and concluded to commence himself. A communication was rapped out, and signed—"Your Uncle Jasper." Then his own name was revealed in the same way. Now these names were not known to any of the persons present except himself. It is needless to say the result astonished him, and induced further inquiry. He afterward joined a circle of gentlemen who have met once a week for more than a year for the express purpose of investigation. He had been much perplexed during his investigations with the question, as to how much of the mental phenomena of Spiritualism may be a mere reflex of our own knowledge or minds. Here are two instances in his own experience into which he thinks that question can not obtrude. The first occurred at Mr. Conklin's last fall. A communication was given, purporting that some one was happy to be able to converse with him through Mr. Conklin at that time, stating, among other matters, that he had not been long in the Spirit-world, and ending by giving his name, which, for some time he (Mr. Odell) did not recognize. At length he remembered it to be that of a boy whom he had known many years past in Tarrytown. On inquiring the next day of some of his relatives, he found he had died about six weeks previous to the communication of the fact to him through the medium, Mr. Conklin. To this it may be objected that he *had once known the lad*.

Though so long forgotten by himself, Mr. Conklin, by some ingenious process (very common in these days to women and children, but wholly undiscoverable by philosophers) had been able to fish the facts of the boy's death and name from the "Dead Sea" of his memory with a psychological hook. So let that pass. Here is a case against which even that objection will not lie. About twenty-four years ago he lost a brother, whose name was Nicholas. He died in this city, while his own residence was in the western part of the State. Among many communications purporting to come from other relatives, it had long been a matter of surprise to him that he had never received any from this brother, though he had carefully concealed the fact from all the mediums and circles he visited. On one occasion, while sitting in a circle with this thought in his mind, he mentioned it. It was at once replied—"It is not because he is not often with you here, but because the conditions have not been favorable." He asked who is this? *Answer*. Levi, an intimate friend of your brother. Now, this was not a *forgotten fact*—it was one he had *never known*. Subsequent inquiry confirmed the averment thus first made to him that his brother had a personal friend of that name. Mr. Odell was then asked by a gentleman in the Conference if he had ever seen pencils write without visible hands, music played without hands, etc. To which he answered, yes; provided he was not psychologized, he had seen five pencils all writing at the same time on five sheets of paper under the table, and his interrogator, with several other gentlemen, had seen it too, unless they were all in that mysterious muddle the psychologists have graciously prepared for all eyes but their own. With the same proviso he had heard music performed in a like manner. He was also asked if the questions propounded in that circle were not answered in a style superior to the question? To which he replied, yes; but there are talented men in that circle, and he was willing to concede it possible their minds mightin fluence the answers. He was willing to give skeptics the benefit of all the doubts he had. In one case he had proposed a question which was answered in part only. At the next sitting he had another question to ask, but he first inquired, "Does the Spirit understand the question in my mind?" Yes, and then went on to reply, not to the question in his mind, but to the previous unfinished subject of the former question. This looked as if it might be "all medium." But to get the Spirit's opinion of this theory, he asked: "Does the mind of a medium when interested in a subject upon which a question is asked, *inevitably* direct the answer?" To this it was replied, "No; we frequently influence the medium's mind to take a part in the interest, as through that channel we can speak more directly to the point. Your thoughts stand out so conspicuously, that when a new one comes between, it can not eclipse the more perfected idea, and I could only perceive the shadow of a thought which reflected brilliancy on the old idea, and the mistake was mine, not the influence of the mind of the medium." (Signed) MARGAERT.

Mr. GRIFFIN said he had been a Saul in spirit to the Spiritualists; there had been a time when he would have joined any respectable body of Christians in pulling down the house of Mrs. Fox in Rochester, and thought he was "doing God service." When a friend of his invited him for the first time to go and see a medium, he proposed to accompany him to the Bloomingdale Asylum instead. However, he did go under protest, and came away with some new thoughts, which subsequent investigation has ripened into a conviction which no psychologist can shake, of the truth that Spirits do communicate with us.

Mr. Griffin and other gentleman stated facts of their own observation as the alleged basis of their faith—facts which can only be disputed by those who have never seen them—facts which lift the observer above the clouds and darkness of speculative faith into the glorious light of the unfolded heaven. Adjourned, R. T. H.

BROOKLYN CONFERENCE.

SESSION OF SUNDAY, MARCH 11.

Mr. TOWNSEND opened the session, and gave way for others.

Mr. PITT said he had several mediums of different kinds and stages of development in his own family, but there was considerable opposition among them, and some apprehension, and it was not always that they could obtain a harmonious circle. Several things had recently occurred going to show the benevolent designs of Spirits, and the interest they continue to feel, and the intervention they sometimes exercise, in behalf of the friends they have left behind them. For instance, a friend of his in the Spirit-world, with whom he is in the habit of conversing, on one occasion informed him that his wife, still in the form, was in urgent need of a small sum of money, and requested him to loan it to her. Upon calling on the widow the truth of the statement was exactly verified. On another occasion the same Spirit informed him that his family were in want of *wood*, and requested him to look after them. Mr. Pitt was surprised that the communication said *wood*, instead of *coal*; but on calling upon the widow he ascertained that she had coal, but no wood to kindle it, and nothing to buy wood with. Mr. Pitt said that some very *strong* physical manifestations had recently occurred with them. A Spirit, purporting to be that of a friend of his in California, of whose death he had not heard, but from whom all correspondence ceased at about the close of last year, presented himself, and spelled out his name of *Richard*—and, indeed, his whole name—and gave him the particulars of his sickness and departure. Mr. Pitt requested him to give a characteristic test of his identity, when he struck the table—a large, heavy center-table—two blows, breaking it down, and even splitting the solid central pillar. That was truly characteristic of the man, for he is, or was, a *striking* character; but Mr. Pitt was not yet fully satisfied of the decease of the acquaintance in question, and thought perhaps it might be some mischievous Spirit performing in his name.

A STRANGER—an educated foreign gentleman—inquired whether a belief in Spiritualism was necessary in order to enjoy these communications, and whether he could communicate directly with a Spirit without the intervention of a medium. These, and a variety of other questions, were answered by Mr. Pitt and others. The gentleman was skeptical, but frankly acknowledged that he had never given an hour's attention to the subject, and said that all the delusions of the world, from Mohammed down, had claimed a spiritual origin. He believed in the miracles of Scripture; there was a use in them; but he could see no use whatever in these modern manifestations; and there were certain things he *would not* believe. For instance, he would not believe that Spirits could operate on matter.

He was kindly advised to inform himself on the subject before condemning it—especially before coming there to condemn it, in the presence of its friends, who, he could but see, after having devoted years to its investigation, must have greatly the advantage of him.

Mr. TOWNSEND said he was glad the gentleman had used the freedom he had, and felt disposed to give him all the aid in his power to help him on in his inquiries, He (Mr. T.) did not suppose that he himself was a proper medium, and yet it seemed that at times he was a medium. In connection with other members of his family, he sometimes had the *raps*, and occasionally had other manifestations. A few days since he met a friend, an artist, whom he had not seen for a long time. Contrary to any intention of his own, he was impressed to go with him to his rooms. While there, Mr. T. spoke of Spiritualism, when his friend said he was very glad he had introduced the subject, as he wanted to make some inquiries about it. He expressed a strong desire to be convinced of its truth, and for that purpose was anxious for an opportunity to witness some of the so-called manifestations. To this Mr. Townsend replied, impulsively, without a thought as to what he was going to say, that there could be no need of his friend's witnessing special demonstrations in order to have evidence of the truth of Spiritualism, inasmuch as he was able of himself to see forms, between himself and the wall, and examine them at leisure, and even to transfer them upon canvas. His friend, the artist, acknowledged that this was so.

The foreign gentleman restated his objections, and emphatically denied the possibility of Spirits acting on matter.

Dr. ORTON said that a familiar illustration of the power of Spirits to act on matter might be seen in the simple act of raising a chair from the floor with the hand. We all knew what bones and muscles were—they had often been chemically analyzed, and found to be earth-matter possessing no motive power in and of themselves. We were only able to move the chair, and other physical bodies, by the action of spirit upon them, through the medium of our arms and hands. The same was true of our material bodies. They have no power of motion in themselves, and we move them about, and keep them in activity, by the agency of the spirit within us, operating through thousands of nerves, and giving motion to hands, feet, eyes, and all the voluntary organs. The doctor then related some interesting facts connected with what is called the "Miracle Circle" in New York—incidents which no doubt have already been furnished you from other sources—and the meeting adjourned. J. R. O.

EASTERN CORRESPONDENCE.

GENTLEMEN OF THE TELEGRAPH:

As *facts* are the great basis of our glorious philosophy—the solid foundation upon which we rear our beautiful TEMPLE of TRUTH and IMMORTALITY—I have thought it might be well to furnish your readers this week with a few specimens of the material on which we (Spiritualists) build our sublime faith, that the Spirits of those who were once like ourselves, dwellers in the earthly tabernacle, do return to this sphere and breathe their thoughts of love and joy to us. Who does or can appreciate the value of Spirit-intercourse—the glowing descriptions of our celestial homes—the sweet words of comfort and hope that they pour into our thirsty souls in the dark hours of sorrow and trial, when our hearts are steeped in the bitterness of grief! Oh, it is indeed a priceless boon to feel and *know* that we can and *do* hold converse with those who were near and dear to us in this life. When this great truth shall be fully realized by the world at large, how changed will be the conditions which now surround men in this sphere! When men become fully aware of the presence and guardianship of those dear friends who have gone before to their bright Spirit-homes, they can not but become wiser and better through such knowledge. With the above prefatory remarks I will proceed at once to the relation of the following facts, for which I am indebted to the kindness of Mrs. W. R. Hayden, the well-known test medium of Boston:

A gentleman called on Mrs. H. one day, not long since, and expressed a desire to test the truthfulness of the so-called spiritual manifestations or phenomena, observing at the same time that he came merely out of curiosity, and to gratify some friends who had become converts to the new doctrine; that he had no faith in Spirit-intercourse, nor any belief in the immortality of the soul or a future state of existence; and in conclusion, he said he had simply stated his views in order not to deceive the medium in regard to his true position. After the above confession of his unbelief, he took a seat at the table with the medium, when the following beautiful, significant, and consoling communication was given through the sounds and the alphabet:

"*Dear One.*—I am watching thy anxious heart as it throbs to hear from lips *not* dead, no, nor even sleeping, words of hope and joy. We shall meet again and be happy. AMANDA H. G——."

As the last letter of the name was given, he burst into a flood of tears, declaring that he could doubt no longer, but felt fully convinced that the communication came from the source from whence it purported, viz., the Spirit of his wife, whom he had given up as dead, and as no longer a conscious being full of life, beauty, and love.

The gentleman declared to Mrs. H. that it was the happiest day of his whole life, and that he now had something to live for, and he went away with a heart overflowing with joy and gratitude to the "Giver of all good," that "that which was lost had been found."

Another gentleman desired to know if there was any Spirit present who would communicate with him. Immediately light raps were heard, and on going over the alphabet the following sweet little message was given:

"Dear papa, I do so love to nestle in your bosom and cling around your neck. I love you more now than I did when I lived with you on earth. *Winney* is always with you, *dear papa*."

The father said that the name was a pet one, and correct (Winnifred being the proper name in full), and further, that the last words the child ever spoke before it breathed its last breath was, "*Dear papa*."

One more. A young gentleman came with a party one evening to hear the "*raps*," not having any faith in the spiritual theory of the phenomena. One after another of the company received communications, until at length it came his turn to take the alphabet, which he did, and held it concealed from the view of the medium. Passing his pencil over the letter, the name of his father was promptly given, which somewhat startled him. He then inquired if he had any thing to say to him, to which inquiry he received this brief communication:

"Yes—seek me again soon, *alone*, I have much to say to you, but not now."

The next day the young man again visited the medium, and received a long communication, with many convincing proofs of the Spirit's identity. As a specimen of the nature and character of what was received, I will give the subjoined extract:

"*My son, justice and equality reign supreme here*, and I feel, Franklin, that I have done you great injustice in not leaving you an equal share of my property with your brother. My reasons for not doing so were, because you were not so much at home with me as your brother. I now see the heart that I have injured, and that you are grieved, and think that I did not love you so much as I did Henry. In that you are mistaken, and I will do all in my power to have him do by you as I should have done. Tell him this, and say that I wish to have him share with you equally, and God will prosper him for the generous act."

A few days after, the brother, excited by curiosity, also called on the medium alone, desiring a sitting, preserving his *incognito*. As soon as he was seated, the Spirit addressed the second comer by name, and said: "Franklin thinks that I do not love him so well as I do you, and that I have been partial, therefore I desire that you will do by him as I would now do had I the power." As a proof of identity the Spirit gave a perfect *fac-simile* of his signature through the hand of the medium, with other tests, which fully satisfied the son that it was in truth the Spirit of his father who had communicated to him. The result has been, that the brother who received the "lion's share" has very nobly and generously divided the property equally, and the two have become reconciled to each other.

Every day the question is asked, "What good has modern Spiritualism done?" The above *facts*, with thousands of others of a like nature, which are daily occurring in our midst, are deemed not to be inappropriate answers to the inquiry.

A gentleman who was present at a circle at Mrs. Hayden's, a few evenings since, wrote on a piece of paper concealed from the medium, the following question:

"If the Spirit of my father is really present, will he write through the hand of the medium?"

Instantly the hand of the medium was firmly grasped, and the subjoined was written out:

"I answer this question to convince you that it is the Spirit of your father, S. D." The initials were correct.

The following definition of God, as given through the mediumship of Miss Sarah J. Irish, from a Spirit purporting to be Lorenzo Dow, in answer to a request that he would define God, is to my mind very beautiful, and worthy a place in your columns:

"God is the interior of all things—the life of all matter—the essence of the Spirit—the great mighty whole—the first of all; the last of all. In short, there is naught but God, or but what is pervaded with his Spirit."

Agreeably to a call in the *New Era*, for a convention, headed by Eliza J. Kenney, John Orvis, John M. Spear, and others, to be holden in Chapman Hall, this city, on Wednesday and Thursday, March 7th and 8th, for "*practical*" *purposes*, and to see if it "would be wise, in the present condition of things, to form a CENTRAL NATIONAL ORGANIZATION, about fifty or sixty persons assembled as above on Wednesday morning, and ninety to a hundred on Thursday, mostly strangers from out of town. Eliza J. Kenney was chosen *presidentess*, and John Orvis secretary. Speeches were made by Orvis, Spear, and others. Very little interest seemed to be manifested in the "*practical*" proceedings of the convention, which was evidently more of a socialistic character than spiritual; therefore your correspondent left without making a full report of the convention's proceedings, not thinking they would interest your readers.

A. E. Newton is about to publish a new spiritual paper under the patronage of the "New England Spiritual Organization." Mr. Newton is well known as the author of the "Ministry of Angels Realized," and also as having been connected with the *New Era* as one of its editors for a short time.

Austin E. Simmons, of Woodstock, Vt., a very good speaking medium, "addressed the Spiritualists of Boston" in the Tremont Temple, February 25th and March 4th, the audiences being very intelligent and much interested. Ever thine, LEON.

MR. CAPRON'S NEW BOOK.

Modern Spiritualism: its Facts and Fanaticisms; its Consistencies and Contradictions, with an Appendix. By E. W. CAPRON. Boston: Bela Marsh. New York: Partridge & Brittan. Philadelphia: Fowlers, Wells & Co. 438 pages; price $1; postage 20 cents.

We have barely time and room to announce that the above work is now for sale at this Office, and to notice its more prominent features. It professes to be an impartial history and picture of the essential developments in the modern spiritual movement, from the time the first "mysterious sounds" were heard in the house at Hydesville, Wayne Co., N. Y., in 1844 (the house subsequently occupied by the Fox family), up to the time the book went to press. From a hasty glance at the volume, we judge that the author has performed his important and difficult task with fidelity and general correctness. This book contains the most complete statement that has yet been published respecting the tremendous demonstrations which took place in the house of Rev. Dr. Phelps, in Stratford, Conn., in the year 1850, and this we consider as a peculiarly valuable and interesting portion of the work. It will probably be valued mostly, however, for the historical reminescenses of the origin of the spiritual manifestations in Western New York; of the phenomena which forced it upon public attention; of its conflicts with, and victories over, opposition and persecution, with most of the essential facts of which the author was personally familiar. We predict for this book an extensive sale.

NEW MUSIC.

We are indebted to Horace Waters, 333 Broadway, for the following contributions to our collection of popular music.

OUR BOYS; a Ballad; words by C. D. Stuart; music composed by Thomas Baker. This piece is not particularly spiritual, but it will doubtless please the Yankees and pay the publisher. Price, 38 cents.

CLARENCE. A sweet Ballad; by Thomas Baker; arranged for the Guitar. Price, 25 cents; for the Piano, 38 cents.

"THEY TELL ME THAT THY HEART IS CHANGED." A touching and beautiful Ballad; by Thomas Baker; arranged for the Piano and Guitar. Price, 25 cents.

BARBAROUS VILLAINY AND PROVIDENTIAL DELIVERANCE AT CROSSMOLINA.—A woman who, with her three children, lived in a lonely situation, had received £30 from her husband in America. One night she was awakened by a loud knocking at the door, to which she replied that no one should be admitted at that time of night. Being entreated, however, for the sake of the Almighty, she consented to give a live coal to warm the weary traveler. No sooner did she open the door than a man rushed in, and placing a pistol to her breast, commanded her to bring her money to him, if she would avoid instant death. Terror-struck, the woman came and placed £10 in the robber's hands. Not satisfied, he demanded more, and obtained another £10. This was not sufficient. "You have yet £10," said he; "bring them, or you must now die." The woman parted with all, rather than her life. With the treasure the villain decamped, but fearful that he was recognized, immediately returned, and telling the woman that die she must, he ordered her to choose one of three deaths—by shooting, hanging, or burning. The poor woman fell down insensible, and the wretch proceeded to adjust a rope to the woman's neck and the house beam. Fearing, however, that this might not be able to bear the load, he reached up both hands to test the beam, and was instantly fastened there—whether by sudden paralysis or otherwise is not known—and remained hanging by the hands to the roof tree of the cabin. Meanwhile, the two brothers of the woman, living at some distance, troubled by dreams about their sister, were compelled to rise and proceed at once to her dwelling, where they found their sister in a swoon, and her intended murderer suspended as above described. Assistance being procured, the wretch was secured, with part of the beam in his hands, and safely conveyed to the jail at Castlebar, where he now lies awaiting trial. He was at once recognized as the woman's nearest neighbor, though blackened and disguised.—*Connaught Watchman*.

WE need not be much concerned about those faults which we have the courage to own.

Original Communications.

NATURAL COVERING OF SPIRITS AND ANGELS.

FINAL RESTORATION.

An effort was made in the former article upon this subject to show, that the natural covering of Spirits and Angels, by which they are preserved in their natural forms, and by which they are kept in permanent natural connection with us, in such a manner as to be associated with us in uses, is the *human* form of the natural sun with them. But as that idea as to the sun was not made clear to all readers, this is offered to remove the obscurity, by showing that the human form of that sun is the *natural organism of the senses* of a man. It is said *natural*, and not *material*, organism of the senses, as the term natural is here used as to things of the sun, and the term material as to things or matters from the earth; and as to this, the material organism of the senses is the material body, which, in dying, separates from the natural organism of the senses, which remains a covering of the spirit forever.

And now, for the sake of making the subject as clear as possible, a skeleton view of the natural sun is here given. It is known that it consists of three distinct degrees of the same substances; the first or internal degree of those substances consists of forms of natural fire, from which heat is derived; and the second degree of the same substances consists of forms of light created by an aggregating influx of those forms of fire; and the third degree of those substances consists of atmospheric substances or forms, and which are created by an aggregating influx of those forms of light, and are the external degree, and are, as it were, the body of the sun, and may be termed its atmospheric degree, for from it proceed the atmospheric substances of which all material things were created. Now in reference to there being a human form of the sun, as a constituent of a man, this from Swedenborg: "When the natural world, including the terraqueous globe with all things on it, was finished, then man was created, and into him were collated all things of Divine Order, from first to last,"—L. I., n. 9. According to this, and which accords to the spiritual philosophy of creation, man is a complex of all things of both worlds, and therefore there must be in him a human form of the natural sun; and as the collation of all things into man was the humanizing them, the forms of those things in him are here termed the human forms of them. And as that sun consists of three distinct or discrete degrees, the human form of it in man must also consist of three corresponding degrees, and, as already said, those degrees of the sun are one of fire, one of light, and the third of atmospheric substances.

Now it is a truism in our school, *that the human forms* of things, with us of external things *are the senses* by which we feel, see, hear, etc., those things; *i. e.*, the forms which constitute the organisms of the senses are the human forms of the things which the senses can feel, see, hear, etc., or recognize; therefore as the sense of touch is the only sense by which the fire or heat of the sun is felt, the natural organism of that sense must be the human form of the degree of heat of the sun, and is therefore the degree of the organism of the senses which corresponds to the internal degree of the sun. And as the sense of sight is the only sense which can see or recognize the light of the sun, the organism of the sense of sight must be the human form of its degree of light, and is therefore the degree of the organism of the senses which corresponds to the second degree of the sun. And as the sense of hearing is perceptive of the modifications of air and sound; and also as the sense of smell is cognizant of airs, or spheres, or odors of the qualities of things created from the atmospheres of the sun, or of its human form in man—for our form of the atmospheric degree of the sun emits spheres or atmospheres of its qualities of which things are created, and odors from them are smelled by the same sense—and also as the sense of taste is perceptive of qualities of those things when dissolved in water, in the saliva of the mouth, it seems it may be concluded that the organism of the senses of hearing, smell, and taste must be of the human form of the atmospheric degree of the sun; and also must the respiratory sense of the lungs be of the same form; and as the senses of hearing, of smell, and taste, and the respiratory sense do not recognize or perceive the heat and light of the sun, it is evident that the forms of their organism are of a different discrete degree from the forms of the organisms of touch and sight, which are shown above to be the first and second discrete degrees of the human form of the sun; and this leads to the conclusion that the natural organisms of the senses of hearing, smell, and taste, and of the respiratory sense constitute the external degree of the human form of the sun, and is, therefore, the degree corresponding to the external or atmospheric degree of the sun. Now from the whole it seems conclusive, that the natural organism of the senses is the human form of the natural sun.

And now as the philosophy of the discrete degrees of the sun will illustrate this subject *much*, something of those degree is here offered. The internal degree of the natural sun consists of forms of natural fire created by forms of the spiritual affection of creating, or of forms of spiritual fire from the spiritual sun terminating in them.

These forms of fire are complex compared with the forms of the spiritual fire of which they are created, but *single* compared with the forms of the other degrees of the sun.

Now as these forms of fire are natural forms of creativeness, or of affection to create, there is a perpetual production of forms of heat from them (or shall I say a perpetual flowing of those forms of fire into forms of light, and others being created in their place preserving the integrity of that degree!) These forms in proceeding become created by an aggregation of them into forms of light, which in being created become, by an affection of being conjoined in use, a form contiguously investing those forms of fire; this investing form of the fire of the sun constitutes the second, or middle discrete degree of the sun. And each of these forms of light consists of, as it were, a myriad of those forms of fire; thus they are aggregates of the single forms of the internal degree of the sun. The heat of the forms of fire becomes latent in the forms of light created from them. And the forms of this degree thus constituted are, by an interior affection of creativeness derived from the forms of that fire, perpetually producing forms which, in proceeding, become aggregated into forms which are atmospheric substances or forms, and which, in being created, become an investing form of the forms of the degree of light, and this investing form of the degree of light is the atmospheric degree of the sun. The light becomes latent in the forms of this degree, and is the third or external degree of it; and each of the forms of this degree is an aggregation of a multitude of forms of the light of the second degree. In thus it is seen how these three degrees differ; the forms of fire or heat of the first degree are single; the forms of the second degree are each of them an aggregation or a bundle of a myriad of those of the fire of the first degree, and the third degree consists of forms, each of which is a bundle of a multitude of the aggregates of the second degree; *i. e.*, they are an aggregation of aggregates. It is also seen in the above that, in the creation of these degrees, the first becomes covered by the second, and the second by the third degree, the one within the other; the third being the external, the three constitute a one; the three are the trine of the sun. Every one is such a trine or trinity. This order of these degrees is termed simultaneous order. The sun thus consisting of these degrees in simultaneous order, is perpetually giving off heat to the earth from its degree of fire, light from its degree of light, and atmospheric substances or forms from its atmospheric or external degree.

In like manner as the three discrete degrees of the sun are in simultaneous order, so are the three degrees of the natural organism of the senses in simultaneous order, and thereby are a one, which is the outside covering of a man's spirit.

In the above, as to degrees, it is seen that the fire of the first degree of the sun is the all of the substance in the forms of light of the second degree, and by those forms of light the all in the forms of the atmospheric substances of the third degree. The fire of the sun being the all in these substances, it must be the all in all things of the earth, as they are all created from those atmospheric substances; and such is the fire origin of all things of the earth. Now in like manner as the fire of the sun is the universal substance in the forms of the other degrees of the sun, so is the sense of touch the universal of all of the other senses. That is, the forms of the organism of the sense of touch are the all of the forms or substances of the organisms of all the other senses. This resemblance of the universality of the organism of the sense of touch in all the other senses to the universality of the fire of the sun, in all things created from it, seems to be correspondential. The universality of the organism of the sense of touch in the organisms of the other senses is evident to all.

And it seems well to consider this also, that in the collation of all things into human forms of them in us, constituting man the human complex of all things, the single forms of the internal degree of the natural sun are preserved in the same single forms in its human form in us as they are in that degree of the sun, and so of all things. If this were not so, the forms of the sense of touch could not feel the heat of the sun, for the same singleness requires to be in the sense of touch, or in the forms which feel, as in the things felt; that is, single forms feel single forms, complex forms are cognizant of forms of the same degree of complexity. This seems to be true of all the senses of man, animals, and vegetables. The sense of sight can not see the forms of heat of the sun, because the forms of the organism of the sense of sight are not of the same discrete degree, not of the singleness as the forms of fire of the sun. The forms of the sense of hearing being more complex than those of light, they can not perceive light. This seems to be enough on this point to show the general principle that like, as to singleness or complexity, perceives like.

It was shown in the former article upon this subject, that the human form of the natural sun, which is shown above to be the natural organism of the senses of a man, was created from his spiritual organism, in like manner as the natural sun was created from the spiritual sun, and that that organism in being created becomes a contiguous organic natural covering of his spirit. And, as to this covering, it may be remarked that a Spirit could not be a man without it, because it is the form or organism of his natural proprium, which is, that he can not move or act of himself; he can act only by reception of life, and which organism being the very basis of his spiritual superstructure, which is the organism or form of his spiritual proprium, viz., that he can move or act *as of* himself, it is evident that after death he must have such a natural basis with him that he may remain a man. And as a man to be a man must be a complex of both worlds, no natural organism could be a basis of his spiritual superstructure, unless it be a complex of the *first* or *inmost* principles of all things of the natural world.

And as there can be no such complex but the natural sun or its human form, it seems a safe conclusion that every Spirit must be clothed with a form of the natural sun in the human form, the natural organism of his senses.

And all Spirits in the other life, good and evil, however deep the evil may be beneath heaven, have this natural covering, by which they are kept on the corresponding natural plane in us, and thus within the reach of our spiritual natural spheres of use, or of our spheres of affection and thought, or of our doctrines, whatever they may be; that is, by this natural covering they are kept in such association with us, that they can not but be impressed or modified to some extent by the afflux of our spheres of all things of this life; thus making it practical of all in the other life being kept within the sphere of the Church with men on earth, and be impressed by truths concerning the Lord, though in the freedom of their love, to receive or reject. And as to the Church, allow this, that *what there is of Divine or true order with men here in the body, is the Church on earth*. And it may be shown that such is the connection or association with Spirits and men, that our progress in good or evil is their progress—our delay in evil is their delay in the same, for the initiative or generative step in all things, in all uses, is with us here in the plane of the Church, to which all uses are in relation, for or against. The action between men and Spirits is mutual, and the process appears to be this: Our spheres of affection and thought as to use, by *afflux* upon them, impresses them, causing *influx* into those impressions of principles of the same quality of those impressions, creating them into forms of action by which Spirits are moved into corresponding uses, good or evil. And in the performance of those uses they produce a sphere of them, which is communicated to us by influx—we breathe them in, in our internal or spiritual respirations, and they become the principles or powers of the life of use with us. That is, *it is by the afflux* of our spheres upon Spirits that they receive *influx* by which they are moved into uses corresponding to the qualities of the impression which our spheres of use make upon them, creating a sphere of the quality of those uses, which in flowing into forms of use of the same quality in us, move us into the natural performance of the uses which they are in, the same that they are in the spiritual life, but the quality of their uses is derived from us by the afflux of our spheres upon them. We and they are doing the same things; and at or in the same time they are doing the celestial, the spiritual, and infernal, or evil, of what we are doing the natural of. Now, according to the above, it appears to be *true order* for men and Spirits to act as one in all things, and that the initiative in all action is with us, and therefore it can be but *an appearance* that they act otherwise than by or through us as Spirits. But as this part of our subject is too full for a short article, I will rest here as to it, in the happifying conclusion, that all evil Spirits in the other life are being brought back to the church on earth to be restored to the happiness of order, which is heaven.

Now to return to another part of our subject, to give more fullness to the idea of a man's being a universe, this is added. A man by travel and the telescope can see such a wide, extended range of things that it can be said that he can take a universal view of things, but he can take such a view only by his being a complex of all things of the universe, for he can see only what he possesses the forms of, because the forms of external things of which he is constituted are the senses by which he sees the things of the universe, of which he is a human complex, *i. e.*, the human forms of things in man are the senses by which those external things are perceived or known. He can see a fly, an ox, a star, or the *sun* only by having forms of them in himself, as senses by which they are seen. And they appear to operate as senses in this way. The presentation of an ox to the eye impresses the ox form on us, and thereby causes an influx into that impression of the principles which that ox corresponds to, creating that impression into a mental form of that ox, thus making it a constituent of his mind, and thereby giving him to see or know that ox. Such appears to be the process of seeing or knowing as to all objects or things. And according to this, a man being a complex of all things of the universe, he has a range of knowledge coextensive with the created universe. But to see the things of the universe a man must be an image of God, which is being a finite complex of the things of God; that is, to be such an image he must be an organization of the things of Infinite fullness, in a finite or created state, a finite fullness of the uncreated and of the created. And it is only by being such an image that a man has a form or sense by which he can see or know from God any and every thing that can be presented to his senses or mind. Z. H. A.

DOOR UNLOCKED BY SPIRIT-AGENCY.

BALTIMORE, *Feb.* 5, 1855.

DEAR SIR—Some time last winter, while attending a small circle at the house of a friend, it was remembered by my husband that he had forgotten his night-key, and as the servants were sleeping in a remote part of the house, he thought there would be great difficulty in our getting in. On expressing our fears to our friends, it was immediately spelled out to us not to leave, and some Spirit-friend, who gave her name, said she would go with us home and let us in. We at length, after repeated assurances of this kind, concluded to stay, and did not leave until twelve o'clock.

While returning home we had, I am ashamed to say, great misgivings as to the ability of the Spirit to perform its promise; and upon trying one door, and finding it seemingly fastened, we were almost in despair of getting in, but upon going to the side door it opened to us immediately. I can scarcely give an idea of the feelings with which we entered the house, but it was with a profound conviction that our Spirit-friends were able to do all they said. There can be no doubt of the door having been fastened, as our son said he went back after seeing the servant fasten it to try, and found it both locked and bolted. **

FUNERAL SERVICES FOR SPIRITUALISTS.—Mr. A. B. Archibald, of Owego, N. Y., writes us suggesting that as in his town and many other places they have no public speaker on Spiritualism, and as Spiritualists are about as liable to migrate to the other country as other people, it might be well to publish a form of funeral services, and send it forth to the world. Our friend is prompted to offer this suggestion by the fact that he does not himself expect to remain long in this world, and does not feel like calling on the old theology for his passport into the other. We fear that in this incipient stage of the spiritual movement, and before the chaotic elements incident to a transition state have had time to assume a shape, there would be a difficulty in deciding upon a form of funeral services that would be generally acceptable to Spiritualists, and the publication of which would not work more harm than good to the cause. We would therefore suggest the propriety of waiting for a little more light on this subject, even though in the meanwhile Spiritualists may be often called upon to submit to disagreeable circumstances connected with the exit into the spiritual world.

TRUE prayer is not a human but a celestial gift; the fruit of the Holy Spirit praying in us and with us.

THE DOCTRINE OF DEGREES.

BROTHER BRITTAN:

During an interview which I some time since enjoyed with a well-known and philosophical Spiritualist, the conversation turned upon the obstacles which at present seem to stand in the way of a progressive comprehension of the true and demonstrable *philosophy* of the modern spiritual unfolding, and of spiritual things in general. We both agreed that one of the principal obstacles was the want of a definite apprehension of the scale of *discrete degrees* according to which the parts of all complex existences are constituted and arranged with reference to each other. I asked my friend's opinion as to the propriety of offering for publication in the TELEGRAPH an exposition of that subject, given by Swedenborg; but he suggested that in consequence of an existing prejudice, or rather distaste, among Spiritualists for the writings of Swedenborg, the exposition would secure more readers if published without his name, and written as an original article by myself. In reperusing the sayings of the Swedish seer on this subject, however, I find them so clear and forcible, and withal so condensed, as to place it beyond my power to produce a more appropriate form of exposition; and as in addition to this consideration I am unwilling to offer my views on this subject without intimating that they were first promulgated by another, I have concluded to submit to your readers, with your consent, the following extract from Swedenborg's "Angelic Wisdom Concerning Divine Love and Divine Wisdom." If this specimen of profound logic and intuitive perception should lead any of your readers to a further examination of the truly admirable work from which it is taken, the knowledge of that fact will give great pleasure to one who is

NOT A SWEDENBORGIAN.

THAT DEGREES ARE OF TWO KINDS, DEGREES OF ALTITUDE AND DEGREES OF LATITUDE.—The knowledge of degrees is, as it were, the key to open the causes of things, and enter into them; without it, scarcely any thing of cause can be known; for without it, the objects and subjects of both worlds appear so general (*univoca*) as to seem to have nothing in them but what is seen with the eye; when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid, can by no means be discovered unless degrees be understood; for exterior things advance to interior things, and these to inmost, by degrees; not by continuous degrees, but by discrete degrees. Decrements or decreasings from grosser to finer, or from denser to rarer, or rather increments and increasings from finer to grosser, or from rarer to denser, like that of light to shade, or of heat to cold, are called continuous degrees. But discrete degrees are entirely different; they are in the relation of prior, posterior, and postreme, or of end, cause, and effect. They are called discrete degrees, because the prior is by itself, the posterior by itself, and the postreme by itself; but still, taken together, they make a one. The atmospheres, which are called ether and air, from highest to lowest, or from the sun to the earth, are discriminated into such degrees; and are, as simples, the congregates of these simples, and again the congregates of these congregates, which, taken together, are called a composite. These last degrees are discrete, because they exist distinctly; and they are understood by degrees of altitude; but the former degrees are continuous, because they continually increase; and they are understood by degrees of latitude.

All and singular the things which exist in the spiritual and natural worlds coexist at once from discrete and continuous degrees, or from degrees of altitude and degrees of latitude. That dimension which consists of discrete degrees is called altitude, and that which consists of continuous degrees is called latitude; their situation relatively to sight does not change their denomination. Without a knowledge of these degrees, *nothing can* be known of the difference between the three heavens, or of the difference between the love and wisdom of the angels there, or of the difference between the heat and light in which they are, or of the difference between the atmospheres which surround and contain them. Moreover, without a knowledge of these degrees, nothing can be known of the difference of the interior faculties of the mind in men; or, therefore, of their state as to reformation and regeneration; or of the difference of the exterior faculties, which are of the body, as well of angels as of men; and nothing at all of the difference between spiritual and natural, or therefore of correspondence; yea, or of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts; or of the differences between the forms of the vegetable kingdom, and between the materials which compose the mineral kingdom. Whence it may appear, that those who are ignorant of these degrees can not, from any judgment, see causes; they only see effects, and judge of causes from them, which is done for the most part by an induction continuous with effects; when, nevertheless, causes do not produce effects by continuity, but discretely, for a cause is one thing and an effect another; there is a difference as between prior and posterior, or as between the thing forming and the thing formed.

That the nature and quality of discrete degrees, and the difference between them and continuous degrees, may be still comprehended, let us take the angelic heavens for example. There are three heavens, and these distinct, by degrees of altitude, so that one heaven is under another; and they do not communicate with each other but by influx, which proceeds from the Lord through the heavens in their order to the lowest, and not *vice versa*. But each heaven is distinct by itself, not by degrees of altitude, but by degrees of latitude; those who are in the midst or in the center are in the light of wisdom, and those who are in the circumference to the boundaries are in the shade of wisdom; thus wisdom decreases to ignorance as light decreases to shade, which is done by continuity. It is the same with men; the interiors of their minds are distinguished into as many degrees as the angelic heavens, and one of these degrees is above another; wherefore the interiors of their minds are distinguished by discrete degrees, or degrees of altitude; hence a man may be in the lowest degree, or in the higher, or in the highest, according to the degree of his wisdom; and when he is only in the lowest degree, the superior degree is shut, and this is opened as he receives wisdom from the Lord. There are also in man, as in heaven, degrees of continuity or of latitude. A man is similar to the heavens, because as to the interiors of his mind he is a heaven in its least form so far as he is in love and in wisdom from the Lord; that a man, as to the interiors of his mind, is a heaven in its least form, may be seen in the work ON HEAVEN AND HELL, n. 51 to 58.

From these few considerations it may appear that one who knows nothing of discrete degrees, or degrees of altitude, can know nothing of the state of man as regards reformation and regeneration, which are effected by the reception of divine love and divine wisdom from the Lord, and by the consequent opening of the interior degrees of the mind in their order; nor can he know any thing of the influx through the heavens from the Lord, or of the order in which he was created. If any one think of these things, not from discrete degrees, or degrees of altitude, but from continuous degrees, or degrees of latitude, he can then see nothing of them but from effects, and not from causes; and seeing from effects alone is seeing from fallacies, whence come errors, one after another, which may be so multiplied by induction that at length enormous falsities may be called truths.

Nothing, so far as I am aware, has hitherto been known of discrete degrees, or degrees of altitude, but only of continuous degrees, or degrees of latitude; yet without a knowledge of degrees, of both kinds, not any thing of cause can be truly known; we shall therefore treat of them in this Part throughout; for the end of this little work is, that causes may be discovered, and effects seen from them, and that thereby the darkness, in which the man of the church is involved, with respect to God, and the Lord, and in general with respect to divine things, which are called spiritual, may be dispelled. This I can declare, that the angels are in sadness on account of the darkness that prevails upon earth. They say that light is scarcely anywhere to be seen, and that men seize on and confirm fallacies, and thereby multiply falsities upon falsities; and to confirm them, devise, by reasonings grounded in falses, and in truths falsified, such figments as can not be dispelled, so great is the darkness that prevails concerning causes, and the ignorance concerning truths. They principally lament the confirmations concerning faith, separate from charity, and justification thereby—the ideas concerning God, angels, and spirits, and the ignorance of the nature of love and wisdom.

SPECIAL NOTICES.

DR. G. T. DEXTER,
89 EAST THIRTY-FIRST STREET
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MRS. JENNIE E. KELLOGG,
SPIRIT MEDIUM,
ROOMS, No. 625 BROADWAY, NEW YORK.

Mrs. Kellogg will hold Circles for Spiritual Intercourse daily (Sundays excepted), from 9 to 12 A.M., 2 to 5, and from 7 to 9, P.M.

☞ No sittings after 12 M., on Wednesday.

MRS. W. B. COAN,

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Mr. Lorin L. Platt has just removed to this city and rented the commodious dwelling, No. 762 Broadway, four doors above Eighth Street, where he will furnish elegant apartments and good board to a limited number of persons, if application be made soon. 147 1m.

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MR. J. F. WHITNEY, No. 101 Fourth Avenue, between Eleventh and Twelfth Streets, at the solicitation of many believers in Spiritualism, has formed, and will continue to form, Circles for the Development of Mediums for Spiritual Communications. Further information will be given at his residence, or by mail. 150 4t.

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The labors of the Editor will be given gratuitously; and he has advanced the funds required to secure uniformity of type and paper in the successive issues of the periodical.

The support of the friends of Spiritualism is earnestly invited, and it is hoped that the purpose avowed, and the merits of the little publication, will alike commend it to their generous support.

Subscribers will please to forward names, addresses, and subscriptions to *Messrs. Partridge & Brittan, Publishers, No. 300 Broadway*, or to J. B. CONKLIN, 542 Broadway, New York. 150 tf.

NEW YORK, *March*, 1855.

SPIRITUALISTS' BOARDING HOUSE, No. 187 Spring Street. 3m. 146.

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Circles for Development meet on Wednesday and Friday evenings, at 7½ o'clock. Terms for each circle, during twelve weeks, Five Dollars, in advance, or fifty cents for admission to each circle. Circles for Investigation every day, Sundays excepted, at 10 and 11 A.M., and 3 and 4 P.M. Also on Tuesday and Saturday evenings, at 7½ and 8½ o'clock. Admission Fifty cents. Private circles may secure the attendance of both Mediums on Thursday evenings, at Five Dollars per evening. 149 4t.

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NOTICE.

DR. CHARLES RAMSDELL, Clairvoyant, Writing, and Psychometric Medium, would inform his friends that he has removed from Woburn, Mass., to Nashua, New Hampshire, where he will continue to attend to the examination of diseases and prescriptions. The patient may be present; or if he has a letter, the subject may be absent; also Psychometrical reading of character, the name in the handwriting of the individual required. Price of each ONE DOLLAR. Medicines from pure vegetable substances always on hand, and sent to all parts of the country.

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February 10, 1855.

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A CARD.

Professor J. W. Marks and lady (late Mrs. B. G. Bushnell), have left the city for their residence in Wyoming Co., to spend the winter. Persons desiring examinations and prescriptions through Clairvoyance, will receive prompt attention, by addressing them, post paid, at Yorkshire, New York. 133 3m.

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